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THE Doctrine OF THE KINGDOM And Personal Reign of CHRIST

Asserted and Explained

IN

An Expofition upon *Zach.* 14.5.9.

By *Ed. Bagshaw.*

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The Preface.

I *Am not Ignorant, Christian Reader, that the Doctrine of the* Personal Reign of Christ, with his Saints upon Earth, *(which thou wilt find asserted in the following Treatise) is commonly entertained with very great prejudice; the Scriptures, which in plain terms affirm this, (and which I have indeavoured to restore unto their true meaning) being ordinarily interpreted in a sense quite contrary to their literal import and significancy: Which kind of exposition (under the notion of being* Misterious *and* Spiritual*) having held for many Ages, and been embraced, without any further enquiry, by men of the greatest eminence for Holiness and Learning, even among those of the* Reformed Religion; *together with the Tragical Disorders occasioned in* Germany, *by such, who in words asserted* the Reign of Christ, *but indeed, under that pretence, indeavoured to set up and establish their own; this hath ever since made the True meaning of the Scripture Prophecies, in this matter, to be suspected either of* Novelty, *or else of some Design to subvert all* civil Government; *which men, out of their impatience of subjection being naturally apt to throw off, they may be supposed much more easily ready to be incited to it, if they shall be brought to think that they do hereby* God, and his Christ, good service, *in attempting to set up his* Kingdom, exalting themselves, as the Robbers *in the Jewish Nation did* (Dan. 11. 14.) to establish the Vision.

In answer to all these exceptions and prejudices which it is not strange that the truth is attended and received with, no more then

that the Sun doth ordinarily arise in a cloud, I have this to say briefly, that neither Prescription of time, nor authority of Persons *nor the* Error of unstable Men, *should so far prepossess and fill our minds, as to make us shut them up against the impression and entrance of* Divine truth, *which, like the* Light, *shines sometimes more, sometimes less, according as it receives fainter, or more vigorous influences from the Spirit of God, its Fountain; and it can be nothing at last, but a resolved and peremptory* Love of Darkness. *which will deny it admittance, by what imperfect* Medium *soever it be conveighed: The first inquiry therefore, by persons sincerely desirous of true knowledge, should be to learn whether this state of things (which I have undertaken from the Scriptures to demonstrate) be indeed Revealed by God or not, for then his words in this as well as in other Misteries, must be received according to their plainest sense, in spight both of our own, and others, pretendedly rational, Contradictions. And whoever are impartial and unbiassed in this enquiry, reading the Scriptures in their own Light and evidence, and not viewing them thorough the false Perspectives, which customary expositions have made for them, I believe they will be forced to confess that they are not capable of any other Interpretation, but what the* Prophets *and* Godly Jews; *before; the Disciples, in, and the* Primitive Church, *for above 300 years, after our Saviours time, did understand them in: What that is I have here faithfully and plainly delivered, and as to myself, I can say with the Apostle,* I believed therefore I spake, *so as to others, I thought the truth to be of that importance, and withal the time of its accomplishment so near that I was easily prevailed with, by Publishing this small Treatise, to do my duty in stirring up others to a more severe and strict examining and study of the Scriptures, then commonly they are accustomed to: I have no more to add, but to recommend it to the blessing of God, who can make small and contemptible means, instrumental for the effecting of the greatest Works.*

6th. M. 6, 1669.

The

THE Doctrine of the Kingdom, &c.

Zech. 14. v. 5.

And the Lord my God shall come, and all the Saints with thee: or, as it is in the Greek, *with him*. v. 9. *And the Lord shall be King over all the earth; in that day the Lord shall be One, and his Name One.*

IN the beginning of this Chapter, there is a Prophecy that *Jerusalem*, after it is Rebuilt, and the People of the Jews restored to it (as is promised, c. 1. 16. and c. 8. 3, 4, 5.) shall by their enemies be besieged and taken (*v.* 1.) Presently after which Desolation, the Lord himself will come down from Heaven, and destroy *those Nations* (v. 3. and 5.)

Jehovah, or the *Lord*, whose *coming* is here spoken of, is no other then the *Lord Christ*, or, *God Man*, the second Person in the Godhead; who is called *The Branch* (c. 6. 12. 13.) so named, either because he sprung from the *stock of Jesse*, as a Branch doth from the Root of a Tree which is intimated) *Isa.* 11. 1. 10. *Jer.* 23. 5.) and so used by our Saviour (*Rev.* 22 16.) or else the Hebrew צמח (here translated *Branch*) may be rendred, as it is by the Greek Interpreters, Ἀνατολὴ i. e. *Morning rise*, or *Day-spring*, which very word is used by *Zechary*, in his Prophetick Song, concerning our Saviour (*Luke* 1. 78) with allusion to which Phrase, the Apostle saith, (*Heb.* 7. 14.) It is *manifest our Lord sprang* Greek Ἀνατέταλκε) i. e. *Arose as light out of Judah*. To *Christ*, in both these capacities (for he is not only *The Branch of Righteousness*) (*Jer.* 33. 15.) but also *The Sun of Righteousness*, as he is stiled (*Mal* 4. 2.) There is a *Throne and supreme Dominion* promised, both in that 6. *h.* of *Zechary*, and more expressly (in *Dan.* 7. 13 14.) Where he is called *The Son of Man*, which Name (as I think principally with reference to that Prophecy of *Daniel*) was by our Saviour, all the while he conversed upon Earth, most commonly used: And that we might not doubt but it is the same Person, who *suffered* then, that is spoken of *to come* and *to Reign* here, mention is made *v.* 4.) of his descent upon *Mount Olivet*; which was a place, where our Saviour, whilst he was upon earth did much

much converſe: *Upon the Mount of Olives*, He *ſate* when he foretold the *Deſtruction* of *Jeruſalem*, and his own *coming* which was to follow, after the *Diſperſion of the Jews*, was fully accompliſhed (*Mark* 13. 3.) Upon this *Mount* he began his *ſufferings*; feeling here that *Anguiſh* and *Grief of Spirit*, which made him ſweat drops of blood (*Luke* 22. 39.) From hence, *he aſcended up to Heaven*, (*Acts* 1. 9. 12.) and hither according to the Angels promiſe, is he to *come down in the ſame manner* (*v.* 11.) The fulfilling of which Promiſe, and the Glory which ſhall follow upon it, is in this place of *Zechary* prophecyed of.

Two obſervations are clear in the words.

Firſt, *That the Lord Chriſt, will come in Perſon, and take to himſelf the Monarchy, or, Soveraign Dominion over the whole earth.*

Secondly, *That when the Lord Chriſt comes to reign upon Earth, all his Saints ſhall come with him.*

Obſ. 1. The firſt Obſervation is, *That the Lord Chriſt ſhall come in Perſon, and take to himſelf the Monarchy, or Soveraign Dominion over the whole Earth.* This *coming of Chriſt*, which is *His coming to Reign upon Earth*, however it is now decryed, and ſpoken againſt by many, yet (as I ſhall anon prove) it was the firm and conſtant belief, of almoſt all the Primitive Church, for above three hundred years together after our Saviours time; and it is evidently prophecied of, not only in this, but in ſeveral other Scriptures: As

Iſay 9. 6. 7. *opened.* 1. *Iſay.* 9. 6. 7. *The Son*, who is there ſaid to be *given to us*, i. e. to the *Jews*, *The Government* likewiſe is ſaid to be laid *upon his Shoulder*, of which *Government* there is to be *no end*, and the exerciſe thereof is to be, in a viſible way of Adminiſtration, *upon the Throne of* David *to order and to eſtabliſh it*: Which is in effect to ſay, that *the Son* there prophecied of, ſhall become a *King*, and rule his ſubjects in a viſible manner as *David* did: Unto which Prophecy, the Angel in expreſs words alludes (*Luke* 1. 32 33.) And this was ſo underſtood, as I have explained it, by all thoſe who acknowledg Chriſt to be the *Son of* David; or, *The King of Iſrael*, as our Saviour is called (*John* 1 49.) And that confeſſion of *Nathaniel* is owned by our Saviour to be an effect of his Faith (*v.* 50.) And when our Saviour went up to *Jeruſalem*, that ſolemn acclamation ſignified no leſs, when the multitude cryed out, *Bleſſed is the Kingdom, which cometh in the Name of the Lord (the Kingdom) of our Father* David (*Mark* 11, 10.) whereby they plainly intimate, that they did then at that time expect (and the Evangeliſt *Luke* doth in expreſs words declare ſo much (*Luke* 19. 11.) That the *Kingdom of God.* (1. The Kingdom which God had promiſed to one of the

poſterity

Posterity of *David*) *should appear*, or *be made manifest* i. be then set up and visibly administred in its Glory: which, though, as to the time, it was not so suddenly to be established as they expected; yet, as to the thing it self, they were not at all mistaken, for our Saviour doth there intimate, that he would *come again in person, and destroy his enemies*, (*Luke* 19. 27) Which is the first preparatory work, to the setting up of his *Kingdom*: and afterwards the Evangelist *John*, doth in a vision see the actual completion of this, when upon the *sounding of the seventh Trumpet*, he heard *loud voices in Heaven, saying, the Kingdoms of the World are become the Kingdomes of the Lord, and of his Christ, and he shall Reign for ever and ever* (*Rev.* 11 15.) which place comparing it with *Rev.* 10. 7. showes, that this was nothing else, but a finishing of that *Mistery of God*, which in all the Preceeding Ages, *he had declared by his Servants the Prophets*: Hence it is, that, after his victorious and final subduing of his Enemies, *John* sees the *Lord Christ* attired with *a Triumphant Robe*, and upon it this Regal Inscription *King of Kings and Lord of Lords* (*Rev.* 19. 16.) which is the name that was given to *Nebuchadnezzar*, the Head of the *First Monarchy* (*Dan.* 2. 37.) and is afterwards upon a much better Title, given to *Christ* when he hath actually made himself the *visible Head* of the *Fifth and last*, for which reason, it is called a *New Name*, (*Rev.* 3. 12.)

2. Another place, wherein the *Visible and Personal Reign of Christ*, is prophecied of, is *Isay* 11. from *v* 1. *to v.* 10. Where *Christ* is called *a Rod out of the stemm of Jesse*, and of him it is said, that, *he should bear Rule over the Nations unto whom they should seek*, or, *submit themselves* (according to that in *Gen.* 49. 10.) *Unto him shall the obedience of the Nations be*) The Graces, wherewith he should be indued for Government are mentioned (*v.* 2. 3.) together with his actual Ruling, Judging, and Governing according to them (*v.* 4.) *where, to smite the earth with the Sword of his Mouth*, is not (as it is commonly understood) barely to *convince* the World by *Preaching*, but to *conquer* it by *Power*, as it is particularly expressed *Rev.* 19 13 14, 15. Which likewise is principally, intended in that excellent Song (*Psal.* 45. 3. 4. 5) *The Riding, Girding on the Sword, conquering and subduing of enemies*, there spoken of being only the Preparatory work unto the setting up of the *Kingdom of Christ*, *who upon it follows* (*v.* 6.) *Thy Throne, O God, is for ever and ever the Scepter of thy Kingdom is a Right Scepter*, or *a Scepter of Equity*. 1. Ruling in Righteousness, which as it was spoken of Christ so it is by the Apostle applyed to him, (*Heb.* 1, 8, 9.) Suitable to who it is that

Isay 11.

that Prophecy (*Isa.* 2. 4.) *He shall judge among the Nations, and shall rebuke many people.*

Isa. 35. 4. opened. 3. Another Prophecy concerning the *reign of Christ*, is Isa. 35. 4. *Behold your God shall come with vengeance; God with a recompence* (i. e. Recompensing that mischief which the enemies did his people, by returning the same upon themselves, as he threatned (*Joel* 3. 4.) *and he will save you*) *in coming* there, that a visible Appearance of the Lord himself in Person, is meant, appears from (*v.* 2.) where it is said, *Carmel and Saron* (i.e. All the places of *Judea*, which of old were famous but at that time shall be enriched with an extraordinary fruitfulness, as follows in this chapter of *Zachary.* (*v.* 10. 11.) compared with *Isa.* 51. 3. and (*Ezek.* 36. 35. 36.) *They shall see the Glory of the Lord* i. the Lord *Christ*, who is so stiled (*Isa.* 40. 5.) and whom to *see* in his *Beauty* (i. e. when he *appears the second time*, in the lustre of his Majesty, *without sin*, i. without the imputation of sin, which before did cloud and eclipse his Beauty, to see him then) it is reckoned as the sum and perfection of that happiness, which is promised unto those *who walk uprightly* (*Isay* 33. 17.) Whereupon *Sion* is earnestly called upon *to behold her God*, (*Isa.* 40. 9. 10. 11.) For as the Lord *Christ* (according as it is there prophecied) came once to save his people, by caring and *laying down his life for them*, as a shepherd; so shall he hereafter come again, and that in the same nature, to rule them as a *Prince*, and to deliver them from their enemies. And then in the Prophets words, *how beautiful shall be the Feet of* those, that can bring such *tidings* to *Sion*; as to say unto her, *Thy God Reigneth*, Then shall the *Watchmen lift up the voice and sing*, for joy of so glorious a spectacle, for this shall not be an obscure and hidden thing, but *eye shall see to eye when God brings back* Sion (*Isay* 52. 7. 8.) That Phrase of seeing *Eye to Eye*, is very remarkable, it being used but once before, and that (in *Numb.* 14 14.) concerning Gods manifesting of his *glory* to the *Israelites*, in a *cloud and fire*, that rested upon the *Tabernacle*, and the beholding of this, is called a *seeing* עין בעין *of God Eye to Eye*, (for so it should be rendred and not *Face to Face*) i. plainly, without any thing interposed to hinder the Vision. But these beamings forth of Divine glory, shall be much more conspicuous and discernible hereafter in the humane Nature of *Christ*, and equally exposed to the view of beholders. For the very same person, whom in the days of his *Humiliation*, and Abasement, in bearing the sins of Mankind, *Men did abhorr*, him hereafter *Kings shall see, and arise* (in token of reverence) *and worship* (Isa. 49. 7.) And as *many* formerly *were astonied at*

his

his Visage, so then, in sign of their Awe and submission, *They shall shut their Mouths at him* (*Isay* 52. 13, 14, 15.) Of which reverence and submission, to be paid by all, unto the Soveraignty of *Christ*, when he comes *to Reign*, the Psalmist likewise prophecies, (*Ps.* 72. 15 17.)

4. This is gathered also, from *Isay* 62 11. Where God calleth upon his Ministers from the utmost ends of the Earth, to proclaim unto *Sion*, *Behold, thy salvation* (or rather thy *Saviour*, or *thy Jesus*) *cometh*, *behold his reward is with him*: which last words are used by our Saviour himself, when he foretells the suddenness of his *second coming* (*Rev.* 22. 12.) Which though it be indeed to destroy his Enemies, yet the principal end is to save and to deliver his people, by reigning with, and among them: Of which time *Obadiah* speaks (*v.* 21.) *Saviours* (i. the supream and most excellent Saviour, who is also called *Wisdome*, (*Prov.* 9. 1) as being *most wise*) *shall come upon Mount Sion, to judge the Mount of Esau*, (i. e. To punish all the enemies of his People, who, with reference to the enmity of *Esau* against *Jacob*, are frequently called *Edomites* (as *Isa.* 34. 5, 6, 8, and 63. 1, 4, *&c.*) and (i. after that Judgement executed upon those Enemies) *the Kingdom* (i. the supream Dominion and Soveraignty, of which *Obadiah* here prophecies) *shall be the Lords*. Isay 62. 11. opened. שׁער.

Lastly. All those places, wherein mention is made of Gods raising up *David*, in the *latter days*, to be *King* among and over his people, cannot be meant of any else, then of the Lord *Christ*, who, according to the Flesh, was of the posterity and race of *David*; and who in order to the *fulfilling* of all those *Scriptures*, and for the solace of his faithful subjects, as well as terror of his Enemies, must hereafter Reign in as Visible and apparent a manner, as ever *David* did: Thus God by *Ezekiel*, speaks expresly, *I will save my flock, and I will set up one Shepherd, over them, and he shall feed them, even my Servant* David, *he shall feed them, and he shall be their Shepherd, and I the Lord will be their God, and my servant* David, *a prince among them*, (Ezek. 34. 23, 24.) so cap. 37. 24. 25. *David my Servant shall be King over them, and they shall all have one Shepherd, and they shall dwell in the Land that I have given unto Jacob, and my Servant David, shall be their Prince for ever.* Of him, and his personal Reign upon Earth, it is that God speaks by *Jeremy*, *I will raise, up unto David a righteous Branch, and a King shall reign* (i. e. He as a *King* shall *reign*) and *shall prosper* (or, *shall deal wisely*, as the Word is Translated, in a Prophecy of the same Person, and to the same purpose (*Isay* 52. 13.) *And shall execute Judgement and righteousness in the Earth, in his days Judah shall be saved, and Israel shall dwell safely, and this is his Name, whereby they shall call him Jehovah our righteousness.* ישכיל

(Jer. 23. 4. 5, 6.) And then as he speaks in another place, *they shall serve the Lord their God, and David their King*, (*Jer.* 30 9.) Of which time also the Prophet *Hosea* speaks in that excellent and clear Prophecy (*Hos.* 3. 4. 5) All which places, are so full and plain for the Personal Residence and Reign of our Lord *Christ* upon Earth, that without great violence and wrestling they cannot possibly be otherwise understood.

That all these Prophecies of Scripture, with many more of the same Nature and Tendency, must be literally interpreted, as really and plainly meaning the things they speak of, besides the evidence of the words themselves, which have nothing in them of Darkness or Ambiguity, there are these reasons which may serve farther to evince it.

Reason 1. Eirst, Because God is very exact and careful in the fulfilling of his Promises, for this end they were written, that they might be everlasting records of Gods goodness, which his people might always plead in Prayer with him, and wait in Hope for their full accomplishment (*Jer.* 30 2, 3.) And for this end we are commanded to read them, because *none of those things shall fail* of being effectually performed, which are prophecied of, (*Isa* 34. 16. And our Saviour hath given such a Testimony to this purpose, as nothing can be more express. *Heaven and Earth*, saith he, *shall pass away, before one jot or title of the Law.* (*i*, Of the writings of *Moses* and the *Prophets*, whether we consider their precepts, or their Predictions) *shall fail, till all things be done* (*i.* Till every thing be exactly fulfilled which they have written) for Gods *Truth* and *Faithfulness* (*which he magnifies above all his Name*, as the most glorious of his attributes *Psal.* 138 2.) doth engage him to the performance of the least and most minate circumstance, which can from his word be rightly gathered as a discovery of his future intentions: but if all their places, with many more that may be quoted, concerning the *Personal Reign of Christ upon earth*, before the last and Universal Judgement, may be eluded by *Mistical Interpretations* a very great and considerate portion of Scripture Prophecy, will be utterly lost and made useless; nay seem to be written to no other purpose, but to beget in true Believers vain hopes, which far be it from any so much as to imagine, since God, as he doth not *Tempt*, (*James* 1. 14. 15.) so neither will he *Deceive* any, but rather ruine this admirble frame of the Universe, then not employ his whole power to effect, and that to the uttermost, what ever any of his servants, in his Name and by his Spirit have foretold.

Secondly,

Secondly, Another Reason may be taken from the litteral, fulfil- *Reason 2.*
ing already of other Propheciess which were much difficult in the accomplishing, and some of them not tending so visibly to illustrate the glory of God and of his Christ, as this I am now insisting upon: among these I shall mention only two, which, in their several kinds are truly admirable.

1. Concerning the *Birth and sufferings of Christ.*
2. Concerning the *Rise and Reign of Anti-Christ.*

1. The first remarkable Prophecy which hath been literally fulfilled, is that concerning *the Birth and sufferings of Christ*: that *the eternal Son of God* should become *a mortal Man*; that *He who made the World* should subject himself to the penury and want of a Calamitous life, and after that, so far *empty himself* of his Native glory, as to *dye an accursed death*; this contains in it so many wonders, that before it was done, the Prophet complains very few did *believe the report of it*; and yet not a syllable which concerned our Saviours *Humiliation* and *inglorious estate*, as *Man*, but was by him fully accomplished; for which exactness and care there is the reason given, both by our Saviour and the Evangelist. *All these things were done that the Scriptures of the Prophets might be fulfilled* (*Mat.* 29. 54. 56.) And it is very observable, that when our Saviour was nailed to the Cross, being then even in the Agony and pangs of Death, yet that nothing might be omitted, which with the least possibility or plea could be urged as a part of his sufferings; and calling then to mind that he had not yet drank the *Vinegar and Gall*, which the Psalmist mentions (*Psal* 69. 21.) He presently cryed out, *I thirst*; and having received that bitter potion from one of the soldiers, he said, Τετέλεσται *It is finished*, i. All things which the Scriptures have foretold concerning, not only my Death, but all the manner and circumstances of my dying, they are now to a Title accomplished; and then in token of thankfulness, that his *Father* had heard and strengthned him hitherto, for this difficult, and seeming less noble, part of his work, *He bowed his head*, and contentedly *gave up the Ghost*, from which exactness it is easie to gather, that the same truth and faithfulness which our Lord manifested in coming into, and going out of the World, he doth intend to show by hastening this return, and in a litteral fulfilling of those promises, which concern his *Kingdome* and *Exaltation*: and for any to read them by a limited and restrained sense, it is neither to deale faithfully with the Scripture (of which *every Jot and Title must be fulfilled*) nor honorably with our Lord *Christ*; who certainly hath merited so much by the punctualness, as well as the

Heb. 2. *Phil.* 2. *Isa.* 53. 1. *John* 19. 28, 30. *Heb.* 5. 7.

greatneſs of his ſufferings, that his inheritance of *ruling all Nations*, ſhould not be abridged or curtailed: ſince he did not, when he ſuffered, mince the matter, nor eaſe himſelf by a diſtinction, but did *Totum ſeſum exſipere*, *Take the whole* Chap, without ſheddiug a drop, or abating the rigour of the ſmalleſt circumſtance, which did but ſeem to reflect upon him, why ſhould we then imagine but thoſe many promiſes, concerning his actual Reign and ſoveraignty over the world, will be made good in the moſt clear and comprehenſive Latitude of Scripture language: eſpecially ſince beſide the truth and faithfulneſs of God which doth engage him to perform it, this laſt doth in a more eminent and ſignal manner advance the honour of our Saviour then the former; which *the Father who loves the Son, and ha h given all things into his hands*, will not at his requeſt deny him. *Pſal.* 2. 8. 9.

2. Another Prophecy, the fulfilling of which is an Argument that *Chriſt* will come and *reign upon earth*, in the ſame viſible manner as is propheeied of him, is that concerning the *riſe and reign of Anti-Chriſt*, that *Chriſtian Religion*, which is ſo directly contrary to mens natural appetites, and likewiſe met with ſuch fierce oppoſition from enraged and cruel men, ſhould notwithſtanding all this prevaile over the world, had in it Miracle and ſtrangeneſs enough; but, after this Religion was planted, and almoſt an univerſal obedience was paid unto it, that a company of *Impoſtors* (as they are called, 2 *John* v 7.) ſhould riſe up and make uſe of this very Religion, to deſtroy it's ſelf, and wreſt it's Doctrine quite contrary to it's true intent and meaning, that any ſhould be ſo impiouſly daring, as to perſwade the world (which *Chriſt* came to *enlighten*, *John* 12. 35. 36. that to be *Ignorant* and *Blind*, *i. e.* To be willing to be deceived and ſeduced, was the next way to be *Chriſts Diſciples*, and that they were moſt likely to ſerve God and to obey his commands beſt, who ſtudyed his word leaſt: this is too prodigious and amazing an Impiety, that one might have ſaid of it in former ages, what the Apoſtle ſpeaks concerning the *Revelation* of the *Goſpel*, *It could never enter into the heart of man to conceive it*, but yet ſuch groſs deluſions were exactly foretold (2 *Theſ.* 2. 1. 10. 1. *Tim.* 4. 1. 2. 3. 4. 2 *Pet*, 2. *Revel.* 13. And we have lived to ſee them, in their moſt amazing and ſtupendious particulars, literally accompliſhed, ſince then, that *Doctrine* is taught concerning the *forbidding of Marriage*, and *the abſtaining from Meats*, which the Spirit of God hath already called the *Doctrine of Divils*: ſince there is a *lawleſs man* who now actually *ſits in the Temple* (*or Church of God*) challenging to himſelf Divine power and honour: ſince that *Beaſt who kills all that will*

πλάνοι

1 *Tim.* 4. ὁ Ἄνομος 2 *Theſ.* 2. *Rev.* 13.

will not worship his Image, and receive his mark. (*i. e.* Who will not testifie their Communion with him, by some visible and outward Act of Conformity,) is not only *Risen* long since, but *reigning in Rome*, the *City with seven Hills, which is adorned with Gold and pretious stones, and makes all the Nations of the World drunk with the wine of her Fornication*, *i. e.* Which hath a specious glittering and Pompous Religion, whereby she doth bewitch the Credulous World, and makes his poysonous pills of *Idolatry* and *Will-worship* securely swallowed. In a word, since *Anti-Christ* is come, in his full proportion, and according to those Lineaments wherein he was before deceived? why then should we doubt, but our Lord *Christ* will also come to *Reign*, in the very same manner as is prophecied concerning him, can we think that God will be more exact in fulfiling the Prophecies, which concern the advancement of his Enemy, then in accomplishing those which make for the *Exaltation* and *Honour* of his Son? shall the *Kingdome of Anti-Christ* for thus many hundred of Years be an universal extent, that the Scriptures about him might be fulfiled, and shall not *the kingdome of Christ*, in order to the accomplishment of the same Scriptures, be much more large and comprehensive? I cannot see the least pretence of solid Reason, why we should so much as once doubt of it: for the same *Spirit of Truth*, who said, *Anti-Christ should come*, hath foretold likewise, that *he should be destroyed*; whom *Christ shall abolish by the brightness of his appearance*, i. e. *by the setting up of his kingdome* (as they are joyned 2 Tim. 5. 1.) And in the ruine of that great *Impostour*, erect unto himself upon Earth a durable Throne of Glory, then will he put an end to all those *Cheats* and *Divelish Delusions*, whereby the face of Christianity hath hitherto been disfigured, and according as *Zechary* here prophecies, make *the Name of the Lord*, [*i. e.* his Worship] *one as the Lord* himself *is* [in his Nature] *One* which happiness in this degenerate and forlorn posture of things, we cannot hope for untill that *kingdome come*, which we (for the most part ignorantly) but daily pray for; and our *Lord from Heaven*, be put in full possession upon Earth of his promised and dearely purchased Inheritance: in contemplation and foresight of which he couragiously bore *the contradiction of sinners against himself, enduring the Cross, despising the shame, and is now sate down at the right hand of the throne of God*, and as the same Authour saith in another place *expect*, or, *watch* till the time cometh, *that his Enemies be made the footstool of his feet*.

Rev. 17.

ὁ πλάνος *John* 7.

Heb. 12. 2.3.

Heb. 10. 13.

Thirdly, Our Saviour himself never denied, that he both was and would be a *King* in that glorious and visible manner, which is prophecied *Reason third*

cied of - for though, while he was upon Earth, the Lord *Christ* acted in a way suitable to that *form of a servant*, which he then took upon him (and therefore his *kingdome and patience* are joyned together, *Rev.* 1. 9) Yet when he was urged by the *Pharisees*, he told them that he was *the Son of God*, and that they should see him *sitting on the right hand of power* (*Mat.* 26. 64.) And before *Pilate* he confessed he was a *King*, which he calls *a witnessing to the Truth* [*John* 18. 37.] and the Apostle *Paul* stiles it *a good confession* [1 *Tim.* 6. 13. 14.] and though our Saviour then said to *Pilate*, that, *his kingdome was not of this world*, so as to be advanced by worldly acts, and to be set up by the *fighting of his followers*, [*v* 36.] Yet he did not deny that he was to have *a visible kingdome in the world*; but on the contrary doth clearly intiemate it, both there, and in several other places: As,

1. When *Peter* in the name of the rest of the Disciples, doth ask our Saviour what *reward* they should have for *leaving all, and following him*, our Saviour replyes, that, besides *an hundred fold recompence in this life*, given as an *earnest* of somthing better, they should be fully recompenced *in the regeneration i. e.* As the *Syriacke* translates it, *in the new world*, or, *in the world to come*, as it is called [*Heb.* 2. 5.] This is *the new Heaven, and new Earth*, which *Isay* propheciesof [*Isa* 65. 17.] and *which* saith the Apostle *Peter*, *we expect according to his promise* [2 *Pet.* 3. 13.] and is the same time, with that of the sounding of the *seventh Trumpet* [*Rev.* 11] for then *the kingdomes of this world, are to become the kingdomes of the Lord and of his Christ*, [v. 15.] and then *he will give a reward unto his servants the Prophets, and to his Saints*, and to them *that fear him both small and great* [v. 18.] this is called (*Acts.* 3.) *The times of refreshing*, (v, 19.) and *the time of restitution of all things* (v. 21.) *i.* That time wherein the state of the World shall be renewed and altered, and that perfection and beauty put upon it, wherewith it was endued at the first Creation, as is evidently prophecied (*Isa.* 11. 6. 7. 8. 9. and 51. 3. add 65. 25. with *Ezeck.* 36. 34. 35.) And this is the time in which our Saviour promiseth, that all his followers shall have a rich and ample requital for all their temporal hardship and losses; which time is not the *final judgement* (for none of the forementioned places do speak of that) but the time of our Saviours *Reign* in which he saith that his Disciples shall share with him, both there and again (*Luke* 22. 29 30. and not only they unto whom that answer was made, but *all the faithful*, 2 *Tim* 2. 11. 12.) and *all who overcome* i. e. *who have the words of Christ, and hold them fast unto the end*, even *they* have a promise of the same royalty, which the Lord Christ hath received from his Father, and

Mat. 19 28. *opened*

παλιγγενεσια

that

that is *To have power over the Nations, and to rule them with a rod of Iron,* [Rev. 2. 26. 27] Which is celebrated in that Tryumphant Song of the Church, *thou hast made us unto our God, Kings and Priests, and we shall reign upon earth,* [Rev. 5. 10]

2. Our Saviour compares himself, upon his withdrawing from earth, unto such a Prince, who goes a far Journey, *to receive a Kingdom*, and then returns in person to mannage it (*Luke* 19 12.) Which comparison is very observable, because is was used and spoken by our Saviour, at such a time, when his hearers thought that *the Kingdom of God* (which from the Prophets they had received such clear discoveries of) was just then upon the point of *Appearing* (*v.* 11.) And though by mentioning the delay that would be interposed, our Saviour doth check the impatience and eager hast of their desires, yet doth he sufficiently manifest, that, at the time appointed, he would come, and in person destroy all his Enemies (*v* 27) as we find he actually is seen to do (*Rev.* 19. 11. 21.) Which is the direct purport of all those Prophecies that I have mentioned. *Luk.* 19. 12. *opened.*

3. When the Apostles, who were now in a great measure enlightned for by our Saviours *breathing upon them, they had received the Holy Ghost* [Joh. 20. 22.] *and their mind was opened to understand the Scriptures* (Luke 24. 45) Yet then they asked our Saviour, whether he *would at that time restore the Kingdom unto Israel*: (*Acts* 1. 6) where, by *Kingdom* is meant that Dominion and Soveraignty promised to the *Israelites*, (in *Deut.* 33. 29. *Isa.* 60. 10, 11, 12. *Micah* 4. 6. 7, 8.) At which time the Lord Christ himself shall be at the Head of his Returning Israelites: (Isa. 52. 12. c. 35 8. according to the Hebrews; Hos 1. 11. Mic. 2. 12. 13.) And our Saviour in his Answer, doth not rebuke them for expecting such *a Kingdom*, (for the Scriptures which foretell it are clear, and must be fulfilled) but only he proves the curiosity in that they required after Gods *Arcana* and desired to know *those Times and seasons*, (i. the particular time of setting up that promised Kingdom) which as yet were not revealed, but reserved *by the Father, in his own Power*, It is for the same Reason, that the *two Sons of Zebedee*, (*Mat.* 20. 22. are checked, who did believe that *Christ*, was to be *a King*, nor are they blamed for that, but they discovered a preposterous ambition, in desiring to be advanced above their Brethren, and utterly mistook both the time and manner of setting up that *Kingdom* and therefore our Saviour (to take them off from their thought, which then possessed them, of present greatness) mentions his *sufferings*, as the way whereby he (and consequently all his Followers) were to enter into Glory. So *Luke* 24 20 21. *Acts* 1 6.

When

When the *two Disciples* were disconsolate for the death of Christ, bemoaning themselves as if now all their hopes were lost, for *we*, say they, *trusted that it had been he*, who should *have redeemed Israel*: 1. Who should have asserted our Nation into that liberty and freedom, which the Prophets speak of, as the effect of *the Sons being given to them*, (*Isa.* 9. 4. *Jer.* 30. 8, 9, 10.) &c. Our Saviour, in his reply, doth grant their supposal, but reproves them sharply, for not being better acquainted with the Scriptures, out of which they might have learn't. That *Christ ought to have suffered all those things, and then to enter into his Glory*, where by *his Glory*, is meant *his Kingdom*, as is plain (*Mark* 10 37. compared with *Matt.* 20 21.) In the same manner, after his Resurrection, our Saviour doth blame his *Apostles*, in that forementioned demand of theirs, not for their expectation, but for their *haste*, and therefore he bids them (*v.*.) prepare for *suffering*, and *witnessing*, as their next immediate work, His Kingdom being to be prolonged, as to the setting of it up, till the number of his *witnesses* was compleated (*Rev.* 6. 11.) And then there should be *no longer time*, (*Rev.* 10 6.) i. No more delay: but he would presently come, *to reward his Servants, and to destroy them which destroy the earth*, (Rev. 11. 15. 18.)

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4. In the *Revelation*, which our Saviour saith, (cap. 1. 1.) That he had received *from the Father* to this end, *that he might show unto his Servants, what things were to come to pass hereafter*, there we have this Reign fully manifested and the time of it, duration for a Thousand years, expressly mentioned (*Rev.* 20. 4. 6.) So that now there can rationally be no more scruple about it, because the words of that book are declared to be *the true and faithful sayings of God*; [*Rev.* 19 9] and they are pronounced *Blessed who read and hear the words of the Prophecy, and keep the things that are written therein*, i. Who live up to a full belief, and expectation of them: But if such a *Reign* and *Kingdom*, as is there spoken of, shall never be, *how can those sayings be true*? or, if they are to have another interpretation put upon them, then the words themselves do naturally and necessarily import, *how are they Faithful*? So that I conclude this third reason with this, that our Saviour was so far from denying his *personal reign* and *visible Kingdom* upon Earth, that he doth clearly own and assert it.

4th. Rea. 1. Fourthly. Another reason, why the Prophecies of Scripture, concerning the *reign of Christ*, are literally to be understood, is this, because this way of putting mystical and spiritual meanings, upon plain and positive texts, is very unsafe and dangerous; many Heresies, were of old introduced, and still are fomented by it, I believe it was upon this

this very prtence that some in the Church of *Corinth*, did deny *the resurrection of the dead*, and others as *Hymaneus* and *Philetas* did affirme, *it was past already*, and indeed what truth can be so clearly revealed, which may not by taking the words in a figurative sence, be altogether eluded! farre be it therefore from us, *to limit the holy One of Israel*, or to seek how we may *darken his counsail by our words*, (which if in any respect they contradict his, must needs be) *without knowledge*, since it hath pleased God to promise, that *his Christ, shall reign with his Saints upon earth*, let us not by unbeleif, [for I cannot yet see from what other root such denyal can proceed] cast off the mercy: but rather labour to receive the *truths of God*, according to his own word, in the utmost extent, and most comprehensive meaning of it, anp not according to what seems possible in our own narrow conceptions. 1 Cor. 15 12. 2 Tim. 2. 17. 18.

Fiftly, This *reign of Christ in person* serves to make up and to compleat the great *Mystery of the Gospel*; which consists, not only in having *God our Saviour*, but the same God, in the same humane Nature, likewise *our King*; and this was that *Mistery*, which God revealed to the *Prophets* (*Rev.* 10. 7.) and remained to be fulfiled under the *seventh Trumpet* (as I have already observed from *Revel.* 11. 15.) therefore when our Saviour was taken up into Heaven, the Angels comforted his amazed and sorrowful Disciples with this, that, *the same Jesus should return as he went* (i. *in the same visible and apparent manner*) *as he went away* (*Acts* 1. 11.) which also the Apostle *Peter* testifies (*c.* 3. 19. 20, 21.) *when the times of refreshing* (*i.* the time of calling the *Jews*, which will be a time so glorious that it will be as *life from the dead*, (Rom. 11. 15.) *shall come from the presence of the Lord*; *whom the heaven must receive* until that time, which he then calls *the time of the restitution of all things, which God hath spoken of by the mouth of his holy Prophets*: to imagine, that, *the eternal Son of God* took *a Body* and *Flesh*, upon him, merrily contemned and crucified, and that he will not bring the same body to receive it's promised glory, (*Isa* 52. 13. 15.) this is neither fit for the Mistery of God, nor the admirable contriveance ond discovery of his Grace in the Gospel. For *he must reign*, saith our Apostle, *till he hath put all his Enemies under his feet*; and till that be done (which as the same Apostle ob[illegible]er (*Heb.* 3. 8.) we see not as yet accompl[illegible]shed [illegible] *the end shall* [illegible]*othe i.* the end of the World, and the final judgement. This [illegible]e, not only the *Saints* and the *whole creation* long for, as hoping [illegible]en to be *delivered from the bondage of corruption*, (because the *ca*[illegible] shall be taken away *Zech.* 14. 11.) but likewise [illegible]ous Saviour [illegible]ld, in Heaven to *exspect it* (*Heb.* 10. 13) that so he

Reason 5.

1 Cor. 1. 24. 28.

Rom. 8. 19. 23.

may

may be put into actual possession of his soveraignty, promised (*Psal.* 2.) and *have all his Enemies become his footstool* (*Psal.* 110.) After the period of which reign, the humane Nature of *Christ* it self shall be brought into a state of inferiority and subjection unto the Father, *that God may be all in all* (1 Cor. 15, 28.

Reason 6. Lastly, This was the general and fixed beleif of all the holy men, both before and since our Saviours coming, until the time of the *Apostacy* under *Anti-Christ*: what the expectation of the *Prophets* was, sufficiently appears from the concent and harmony of their predictions, upon which the Prophet *Zachary* (for at that time it is said that *he prophecied Luk.* 1. 67.) doth make a breif and plain comment (*Luke* 1. 68. 75.) where he saith that now in sending of Christ, God had done what *he had promised by the mouth of his holy Prophets, which have been since the world began, that we* (*i.* we *Jewes*, for of them he speaks especially, as also doe the Prophets) *should be saved from our Enemies*, and from *the hands of all that hate us*; with more words concerning the *Peace*, *Plenty* and *Righteousness*, which was to be in the time of *Christ*; as is more fully prophecied of [*Psal.* 72. *Is.* 11. *Jer.* 30. *Ezek.* 34 and 37. *&c.*] which time having never yet been in the world, it is infallibly certain that it will be, and ought to be expected: what was the *Faith* and *Hope* of the *Apostles*, I have already mentioned out of their writings, and agreeably to what they say in expres words, was the *beleif* of almost almost all the *Primitive Christian* for above three hundred years after our Saviour. Thus *Papias* [whom *Eusebius* in one part of of his History, calls *a learned and eloquent man*, and who saith of himself that he was *an hearer of* John *the Evangelist*] writes positively that, *After the first resurrection, the kingdome of Christ shall endure upon earth a thousand years*, so *Justin Martyr*, in that excellent and [by reason of the writings of our learned and judicious Mr. *Mede*] well known dialogue with *Trypho* the *Jew*, *as many* saith he, *as an Orthodox*, [so far was the Church then from judging it an Heresy] *do expect a Resurrection of the body, which is called the first resurrection, and that the Saints that raised, shall live a thousand years in Jerusalem, then repaired and beautified*: to the same purpose *Irenaeus* who wrote about fifty years after *Justin Martyr* and *Lactantius* asserts positively that *at the end of the 6000th year of the world, righteousness shall reign a 1000 years, then shall Christ obtains the government of the whole earth, and there shall be, what which the heathen Poets only dreamed of, a golden age*: *Tertullian* doth not only assert, but thus argues the case in his discourse against *Marcion*; *did also confess there is a kingdom promised to us upon earth, but before heaven, but in another state, namely after*

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the resurrection for a 1000 *years in Jerusalem, a city of divine workmanship let down from heaven, which also the Apostle calls our mother that is above, which also the* Apostle *calls, our Mother that is above, and when he affirms that our* πολίτευμα *or, Burgisieship, is in Heaven, he doth undoubtedly make it have relation to some Heavenly City. This also* Ezekiel *knew, and the Apostle* John *saw, and it was verified lately in the Eastern expedition; for it is evident that Heathens also being witnesses that in* Judea; *for* 40 *days together, every Morning, a City did hang down from Heaven, which, as the day grew bright, did vanish away with its whole structure; this we say, is provided to receive the Saints at the Resurrection, and to cherish them with plenty of all spiritual good things, for a recompence of what in this World we have either despised or lost, For it is just and worthy of God, that his Servants should reign there, where they have been afflicted for his Name, This is the account of the Heavenly Kingdom, after a thousand years of which (within which time is included the resurrection of the Saints, according to the merits of those, who are to rise, some sooner and some later) then shall be the destruction of the World, and when the judgement of burning is finished, we shall be changed in a moment into an Angelical substance, and shall be translated into an Heavenly Kingdom*, Thus far *Tertullian*, with whose words, as containing the sum of what all the Antients have said, I shall conclude my Reasons for proof of the first observation.

Before I proceed to the second Observation, I will a little inquire, what might be the Reason, that a Doctrine so plain and evident in Scripture, and so fully assented to and believed on, in the eldest and purest times of the Church, came afterwards to be so much spoken against and decryed; in satisfaction and answer to which Query, though much might be said, yet I shall content my self with these few things.

1. One Reason might be, from that care which in the primitive times, many good men had to avoid any partaking with the error of *Cerinthus, and other gross and sensual Hereticks, who taught that the thousand years Reign of the Saints on earth, shou'd be spent in all manner of sensual delight and carnal pleasures*: Which opinion, being so monstrous in it self, so contrary to the purity of the Gospel, and to the very end of our Saviours coming, which was to bring in *true Righteousness and Holiness* (*Luke* 1. 75.) Many zealous and well meaning men thought they could never sufficiently show their Abhorrence of such an impious conceit; and therefore, as it is usual in the heat of opposition, they rather chose to deny even the truth it self, then to imbrace it, as it was clogged and fullyed with such impure and vitious mixtures: For *Dyonisius*, the most learned of all those who in elder days did oppose this

Doctrine proceeded in his heat and earneſtneſs, as poſitively to deny that the *Revelation of John*, was written by the *Evangeliſt* although the Author himſelf doth expreſly affirm it (*Rev.* 1. 1. 2.) and others after him did deny the whole Book to be *Canonical and inſpired Scripture* whereby they endeavoured to rob the Church of as divine and holy a writing, and of as much tendency, to ſupport the Saints under their ſufferings that both *Heathenish and Antichriſtian* men were to bring upon them, as any in the whole Book of God whatever: Unto ſuch deſperate and fearful ſhifts were they heretofore driven, who denyed the Viſible Kingdom of Chriſt upon Earth, and therein wholy eluded the perſpicuity and evidence of that admirable and ſoul-refreſhing Propheſy.

2. Another cauſe of the oppoſition made againſt this Doctrine, might be the reputation which the learned *Hierome* gained, who being a man very expert or indeed, rather, excellent, in his Interpretation of Scripture, did by reaſon of that prepoſſeſſion and prejudice, which the errors of ſome had occaſioned, ſet himſelf with a great deal of vehemence to confute this opinion and his authority did eaſily prevail upon the careleſſneſs and credulity of others, who were content to take his word without ever making any farther enquiry into the truth themſelves: Yet even that learned Author himſelf, in his comment, upon the 37 *h* of *Ezekiel*, is forced to acknowledge that that prophecy was not yet fulfilled, and he confeſſeth that not only the Jews, but likewiſe many Chriſtian writers, as *Victorinus*, *Severus*, *Tertullian*, *Lactantius*; who wrote in *Latine*, and *Irenæus*, *Apollinaris*, *Juſtin Martyr* who wrote in Greek, together with many others even in his time, did all expect that that prophecy was to be fulfilled in the *thouſand years Reign*, of which upon that Chapter *Hierome* ſpeaks very favourably, and ſays *it was an opinion not to be reproved*: Yet he continuing to write againſt it; and the Ages following having the countenance of ſo learned a man, embraced haſtily thoſe miſtical expoſitions he gave, without any further examining them.

3. Another Reaſon, why the Scriptures concerning the *Kingdom of Chriſt* were ſo litle underſtood in the former ages of the Church, might be the uſurpation and ſetting up the *Viſible Kingdom and temporall Monarchy of Antichriſt*, who, as ſoon as ever he was advanced into and ſecured in his Throne, did preſently appiy to himſelf and to his Church, all thoſe Prophecies, which any way concerned the temporal Dominion and Glory of Chriſt and his people: When *Conſtantine* the firſt Chriſtian Emperour, had abſolutely defeated all the force and power

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of the Heathen Magistrates, and made a publick Edict to destroy the worshiy of all *False Gods*, and their *Temples*, then, as many understand it was fulfilled that joyful acclamation, *now is the Salvation, and* Rev. 12.
the Power, and the Kingdome of our God, and the Authority of his Christ; 10.
and in part it might truly be said to have been so, for wherever the true Religon is set up, and the professors of it encouraged, there indeed *God reigns*, as he did in *Judea* in the time of *David*; and *Eusebius* making mention of the *glorious Churches* that were then founded, the *great revenues* that were setled the singular honour that was given to the *Bishops and Ministers of the Gospel* by *Constantine*, *we did*, saith he, *in this see an Emblome of the Reign of Christ*: but this peace and security purchased by *Constantine* degenerated presently into a love of ease aand worldly prosperity, which made the Christians generally carejels of looking after a better state, to be injoyed in the *first resurrection*; which sloath and remisneis of theirs gave advantage to the *Bishop of Rome*, to wrest the Dominion out of the *Emperours* hands, and by degrees to challenge unto himself the exercise of their Royalty; he boasting himself to be *the Vicar of Christ*, and the person appointed to bear rule in his stead; the greatnes of whose Dominion all records bear witness to, that it did fully answer the extent of that Prophecy, wherein it is said, *that the World wondered after the Beast, and all the* Rev. 13.
Inhabitants of the earth, except a few whose names were written in the book of 3. 4.
life, did worship him, during whose *Universal* Reign and Tyranny (for I am content to allow such an *Universality* to the Beast of *Rome*) it is no wonder if the *true kingdome of Christ* was not so much as thought of; as when Theives have taken possession and by force keep the house it is no wonder if the Friends and Neighbors forbear to put in any claim for the right Heir.

Lastly, When the *Anti-christian yoke* was, by the gracious working of the power and mercy of God in very weak and contemptible instruments, thrown off in many Countries and scripture light (which before was forcibly detained and imprisoned in darkness) began to recover its luster, then amongst the primitive truths, this doctrine of the *kingdome of Christ* did in many places revive, and was by several learned men at the very first reformation asserted: but by the seditious attempts of some mistaken men, aud the horrid practises of those in *Munster*, this opinion became generally Nauseous to the most sober and learned of our antient *Protestant* writers, and particularly to the judicious and truly worthy Mr. *Calvin*, whose deserved esteem in the Church of Christ, hath prevailed to keep this great Scripture truth

truth from being so much as inquired into; but with due submission and reverence to the memory of so many famous men, I do conceive that in this particular they were swayed too much by their prejudices, and notwithstanding their authority, we ought to make for our selves a more severe and impartial enquiry, for every truth is of a divine original, and ought no more to be denyed, then the Scriptures from whence it is taken, suppressed, because *unlearned and unstable men do wrest it both to their own and to others destruction.* It was indeed a great Error, to say no more, of those mistaken (though I hope, as to many of them, well meaning men, who thought themselves called to fight up *Christ* into his *Throne*; for his *Kingdome* is yet in *Patience* (*Rev* 1. 9) and will not be fully (over all the world) in power, till he himself doth come from Heaven to establish it; for he is then *to abolish every Authority and Dominion* besides his own (1 *Cor.* 15. 24.) That *stone* which *Nebuchadnezzer* saw in his Vision, to become a *Mountain* and to dash in pieces all former powers, is the Lord *Christ* himself, and not his *Saints* (as some suppose) for it is he, *who was cut out without hands* [*Dan.* 2. 44. 45.] and in the Prophets is often stiled *a stone*, because of those *saving* and *ruining* effects, which follow upon those who receive or refuse him [compare *Is.* 28. 12. with *Is.* 8. 13. 14 *Zech.* 3. 9.] As at the building of the Temple, it was not *by might or power*, that so difficult a work was effected, but *by the Spirit of the Lord*, so will it be when our Lord erects his *kingdome*, *he alone shall be exalted in that day*: the *sighes* and *groans* of his oppressed people shall call him down from Heaven, and in compassion, not of his *persecuting and smiting*, but of his *persecuted* and *suffering* servants, he will come and save them, and destroy their Enemies for them [*Is.* 35. 4.] They which teach otherwise, *do err, not knowing the Scriptures*: whose mistakes howevever ought not to have been looked upon to be of so dangerous and infectious a Nature, as that for them the truth it self should be rejected, which is not at all guilty of those consequences which rash men do unwarily strive to draw from it: and so much for the first Observation.

Ob. 2. The second Observation was this, *When the Lord Christ shall come from Heaven, to set up his kingdom upon earth, all his Saints shall come with him*: whereby *Saints* may be meant either *Angels* [as *Mat.* 16. 27. and 24. 30. 31.] who are called *the Angels of his strength* [2 *Thes* 1. 7.] and *the mighty ones*, who are to descend with him, as the executioners of his vengeance against all ungodly men, according to *Enoch's* prophecy [*Jude* v. 14. 15.] but I doe not take the *Angels* to be principally meant in this place; for hereafter their office will be rather to *minister*

niſter, as they are deſcribed, ſtanding like an out Guard about the *Elders* and the *living Creatures* (Rev. 5. 11. and 7. 11.) Whereas the Prophet *Zachary*, ſpeaks of thoſe *Saints*, that were to *Reign with Chriſt*, and to ſhare with him in his Soveraignty, And therefore by *Saints* here I underſtand *Holy Men*, who lived before this time, and died in the Faith of Chriſt, of whom the Apoſtle *Paul* is to be underſtood (1 *Theſ.* 3. 13. and 2. *Theſ.* 1. 10.) and deſcribing of the order of the *Reſurrection*, *Chriſt*, ſaith he, *ſhall riſe the firſt fruits, then they that are Chriſts, at his coming*, where by *coming*, that the Apoſtle means his *coming to reign*, (which he calls his *appearance and Kingdom* (2 *Tim.* 4. 1.) is plain from that which follows, *Then is the end, when he ſhall deliver up the Kingdom unto the Father, when he ſhall have aboliſhed all Dominion, and all authority, and power: For he muſt reign till all his Enemies be put under his Feet* (1 Cor. 15. 23. 25.) From which words it appears clearly. 1. That when *Chriſt comes, thoſe that are his*, i. e. *Saints*, or *Believers*, *ſhall come with him*. 2. That between this *coming of Chriſt*, and *the end*, i. e. the final deſtruction of the World, and conſumation of all things, there ſhall be interpoſed the *reign of Chriſt*, the duration and term of which, though it is not their expreſſed, yet in that viſion, which John afterwards ſaw, we find it is to laſt a *Thouſand Years*, all which time the *Saints ſhall reign on earth with Chriſt*, as is particularly and expreſly affirmed, and the matter *Twice* repeated, to make it more ſure, [Rev. 20 4 6.] With that place to the *Corinthians*, agrees what the ſame Apoſtle writes to the *Theſſalonians* [1 *Theſ* 4. 14.] *If we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus, will he bring with him*; and [*v.* 16.] *The dead in Chriſt, ſhall riſe firſt*; *Then* [*i. e. after the reſurrection and reign*] ſhall be what follows concerning the final Judgement, for the *change of Believers that remain alive till the coming of Chriſt* [which is mentioned both there and 1 *Cor.* 15. 51.] ſhall not be done at this *firſt Appearance* of our Saviour, which we are now diſcoarſing of, for then the Saints, at that time on Earth, ſhall live and reign too, as is plain [*Dan.* 7. 18. 22 27.] But after this Reign is fully finiſhed and the laſt Judgement begins to be celebrated, then ſhall thoſe Saints that then alive, *be caught up in the Air, and be for ever with the Lord*. The want of diſtinguiſhing theſe two Times, [which yet is plainly implyed in the word ἔπειτα *Then*, or, afterward which doth not always ſignifie, what ſhall immediately follow no more then the word εὐθέως *preſently*, or immediately, Mat. 24. 29. But only notes the order and ſucceſſion in the ſeveral event, though at great diſtance of times,

1 Cor. 15. 22. 25. explained.

1 Theſ. 4. 14. explained.

times, neglect of observing this, hath been none of the least Reasons, why this place of the Apostle, hath been so much urged against the *reign of the Saints* before the *last Judgement*, though indeed rightly understood it doth necessarily imply it as containing the very same sense with that other passage in the Epistle to the *Corinthians*, which is not capable of any other interpretation.

To clear up this a little farther, I desire that place may be considered in *Isa.* 24. 23. *The Sun shall be ashamed, and the Moon confounded*, (i. either their light and splendour shall be nothing in comparison of that greater Glory, as *Isa* 60. 19. or else it seems to note that general shaking and overthrow of all things, which shall immediately preceed (as *Mat*, 24. 29. 30) *When the Lord of Hosts shall reign in Mount Sion, and in Jerusalem before his ancients, (or Elders) in Glory.* Where by *Ancients* (in Greek, πρεσβυτέρων i. e. *elders*) I cannot understand any other, then those Elders mentioned, *Rev.* 5. 9. 10. Who in their Song of Praise to the *Lamb, thou wast slain, say they, and hast redeemed us unto God by thy Blood, out of every kindred, and tongue, and people, and Nation, and hast made us unto our God Kings and Priests, and we shall reign upon earth*: Which being spoken by the whole Church, under the name of *Elders* and *Living Creatures*, consisting of Officers and Members, it evidently shows that such a time will be, according to our Saviours promise [*Rev.* 2. 26. 27. And then all, who have now a *right of Title*, by their Faith in Christ, to be Kings and Priests, (as is expressed *Rev.* 1. 5. 6. 1 *Pet.* 2. 5; 9.) shall then have *reality of possession*, and behold their *King in his beauty*, (*Isa.* 33. 17.) not at a distance, but as a people nigh unto him, and sitting with him upon his Throne; i. e. Visibly sharing in his Dominion and Glory; which state is fully spoke to in *Rev.* 7. compared with *Isa.* 25. and *Rev.* 21. compared with *Isa.* 60. and 61.

The Reasons, why Christ at his coming, will bring all his *Deceased Saints* to live and Reign with him, are.

Reas. 1. First, Because of that near Relation, that is between *Christ*, and his *Saints*; He is their Head, their Husband. And therefore he thinks not his own Glory compleat without them: As in the Body natural, every Member shares in the dignities or indignities done to the Head (*1 Cor.* 12. 26 27.) So it is in the body Mistical of Christ; the *Church* which is his *Body*, is said to be his *fulness*. or *compliment* (*Eph.* 1. 22. 23.) i. e. That which makes him to be a compleat *Head*, which without his *Church*, *his Body*, he could not be. Hence is that Soliciteus and compassionate

passionate care, which our Lord shews towards his *suffering* Saints, while they live upon Earth, *In all their affliction he is afflicted* (*Isa.* 63 9.) which made him (as one that is sensibly wounded cryes out for ease) to call aloud from Heaven, and to rebuke *Paul*, for *persecuting* him (*Act.* 9 4 5.) This care, our Saviour will be so far from putting off that rather it will be more fully manifested, when he comes in his Glory, which is the time, not only of our Lord Christs, but of all his Saints and Followers, *Revelation*, as their *Reign on Earth* is stiled *Rom.* 8. 19.) For, saith the Apostle, *when Christ, who is our life, shall appear, then shall we also appear* (or, *be made manifest*) *with him in Glory* (*Col.* 3. 4.) And to this purpose may be applyed that excellent consolatory promise (*Isa.* 26. 19.) *Thy dead men shall live, my dead Corkass*, (for so the *Hebrew* word should be rendred) *they shall arise, awake and sing ye that dwell in the dust, for thy Dew is the Dew of Herbs, and the Land of the Gyants*, (i. e. of all the great and Mighty in the Earth) *thou shalt overthrow.* 1. Thou shalt utterly subdue all thy enemies, how great and mighty soever. According to that of the Psalmist, *The righteous shall have dominion over them in the Morning* (or, *in that Morning*) namely that, of the *first Resurrection*, For then, *they shall tread down the wicked, and they shall be as Ashes under the soles of their Feet* [*Mal.* 4. 3.] And that becaufe of their near Relation unto Christ, who hath loved them and conveyed this power to them [*Rev.* 2. 26. 27.]

Secondly, Another reason, why Christ will bring his deceased Saints to Reign with him, may be taken from that proportion which God observes in the distribution of rewards unto his people: For though the *reward* it self in general *is of grace*, yet God is pleased to observe this order and method in the dispensing it, that it should be some way answerable unto his peoples sufferings and actings for him: Thus the Apostle [2 *Tim* 2. 11. 12.] *This is a faithful saying, If we suffer with Christ, we shall also reign with him*: And as I have already urged the words of *Tertullian*, so doth the Apostle argue, in his second Epistle to the *Thessalonians* [2 *Thes.* 1. 4. 7.] after he had said that the persecutions and tribulations, which the Christians then injured, were permitted to be laid upon them by God, that *they might be counted worthy of the kingdom of God for which they suffered*; He gives this as a Reason, *Because it is a righteous thing with God to recompense Tribulation unto them that trouble you, but unto you that are troubled rest, with us when the Lord Jesus shall be revealed from Heaven with his mighty Angels*. He that serves Christ and follows the *Lamb* here, shall hereafter be in

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Psal. 49. 14.

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the ſame place and partake of the ſame honour with him (*Joh.* 12.26.) And thus our Saviour prayed for them, *Father, whom thou haſt given me, I will that where I am, they alſo may be with me, that they may behold my glory which thou haſt given me* (Joh. 17. 24.) part of which glory is that the Father, by an Eternal Decree hath ſet (or, as the Hebrew word ſignifies, *Anointed*) *his Son upon his holy hill of Sion*; And when he returns from Heaven to take poſſeſſion of that Soveraignty which the Father long ſince promiſed him, his faithful followers *ſhall enter into his joy* i.e. As our Saviour himſelf explains that Phraſe (Luk. 19. 17.) *they ſhall have command and ſhare the Dominion with him*: Therefore *believers are ſaid to be heirs of God, and Co-heirs with Chriſt* (*Rom.* 8. 17.) and *Partners with Chriſt*, or *Partakers of Chriſt*, [*Heb.* 3. 14.] i. e. as *Peter* expreſſeth, *Partakers of the glory which ſhall be revealed* (1 *Pet.* 5. 1.) which *glory* is, as to the beginning of it, that which I have already mentioned, and our Saviour hath fully declared, when he ſaith, that, *In the regeneration they ſhall ſit with him upon Thrones to rule and judge* [*Mat.* 19. 28.]

בסכתי

The ſum therefore of this ſecond obſervation is briefly contained in theſe three propoſitions which are all evident and clear in Scripture.

1. With Chriſt all the *deceaſed Saints*, both *Patriarchs*, *Prophets*, *Apoſtles* and *Martyrs*, ſhall be raiſed up and be brought to the Earth, to ſee and ſhare in the Royalty of his Government (*Rev.* 11. 18.)

2. The Saints at that time living upon Earth both Jews and Gentiles, but eſpecially the Jews (unto whom the *firſt dominion*, and chief *Soveraignty* is frequently promiſed, as *Iſa.* 49. 23. and 7 60. 11. 12. *Mich.* 4, 8. ſhall injoy all that time, the greateſt ſecurity, peace and proſperity imaginable doing all the actions of a mortal life, but without either ſin or ſorrow *for they ſhall be all righteous* (*Iſa.* 60. 21.) And the Lord will then put his Spirit into them, without ever withdrawing it any more (*Ezek.* 39. 29.) and *Satan* ſhall be chained up and hindred from deceiving, during the whole Term of a 1000 years (Zech. 13. 2. Rev. 20. 2, 4, 6.)

3. After this ſtate of things and the 1000 years is expired, then follows the Inſurrection of *Gog* and *Magog* and the final judgement as is expreſſed (*Rev.* 20. 7.) And then ſhall the Saints, that remain untill that time, be changed, and death for ever ſwallowed up in victory and *the Reign of Chriſt and of his* Saints, hitherto managed upon earth

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be translated into and consumated in Heaven, *that God may be all in all* (1 Cor. 15. 28.)

If any ask, as *Nicodemus* did our Saviour when he had discoursed to him concerning the great *mistery of Regeneration, how can these things be* I may reply, in our Saviours words. *art thou a Master or Teacher, in Israel, and knowest not these things?* For as the Apostle speaks, handling partly this very Doctrine *Whereas we ought to be teachers for the time,* considering how long the Light of the Gospel hath shone among us, *we have still need of Milk*, sitting down satisfied with the *lowest Elements and Beginnings of Christianity*, such are the Doctrines of Faith in Christ and repentance towards God, which the Apostle calls the word of the beginning of Christ (*Heb.* 6. 1.) But we cannot bear *strong meat*, nor are careful to *be carried unto Perfection*: i. e. unto the height and perfection of our Hope and Holy Profession, to the full comprehension, belief, and avowed owning of which we ought to arrive, and leave the solution of all doubts and scruples, unto the power of God which is able to the full to effect whatever he hath promised when the *Angel* had told *Mary* that the same Person who was the *Eternal Son of God*, should become Man, and be conceived in her Womb she asked presently! *How shall this be?* But after he had farther revealed that, *the holy Spirit should come upon her, and the power of the most High overshadow her*, by whose secret and inconceivable acting that great and stupendious mistery, should be effected, we do not find then that she questioned or doubted any more, but in an humble resignation of her self gave immediately thanks to God, *Behold*, saith she, *the Handmaid of the Lord, let it be unto me according to thy word*; The same should every true believer do in this case, for this *Temporal glory of Christ and of his Saints*: is not only promised: in every whit as express words but likewise mention is made of the same *creating* and *Almighty power*, as ingaged to perform it, and therefore God speaking of this very state, commands his people *not to remember former things*, (*Isa.* 43. 18, 19:) Because he was doing a *new thing*, in comparison of which all former acts of power and mercy, exepted by God on the behalf of his people should be obscured and darkned, as stars are by the brighter glory of the Sun, so (*Isa.* 65. 17.) *Behold*, saith God I *am creating a new Heaven, and a new Earth, In which as Peter* hath it (2 Pet 3. 13.) *Righteousness is to dwell; and which we expect according to his Promise*, and this is that time of our Saviours, and of his Saints *Visible*

Διδάσκαλος

Heb. 5.

Luke 1.

ſible Kingdom, which will bring a Reformation upon the whole World and when it once doth take place, *former things ſhall no more be remembred, nor come into mind*: In that place of *Iſay*, the word *creating* is very remarkable, for when the Prophet *Jeremy* foretold the Birth of Chriſt: he uſeth the ſame expreſſions (*Jer.* 31 22.) *Behold the Lord createth a new thing, a woman ſhall compaſs a Man* i e. In other words, *a Virgin ſhall conceive a Son* (*Iſa.* 7 14.) which thing when it was done was ſo *new*, that is, ſo ſtrange and extraordinary, that the Prophet *Iſay*, who foretold it, complains, *Who hath believed our report*, (*Iſa.* 53. 1.) and yet the exact and punctual fulfilling of that, which is far greater and leſs intelligible, will not prevail with us to believe the other, but when our Lord ſhall come, *he will ſcarcely*, as to this particular, *find Faith upon earth* (*Luke* 18. 8) So little expectation will there be, *of his Appearance and of his Kingdom*, which as they are joyned by the Apoſtle, ſo they will be revealed together [2 *Tim.* 4 1.] And all who deny this: may receive this anſwer, which our Saviour gave to the *Sadducees*, *who denyed the Reſurrection*, *They erre, not knowing the Scriptures* [which have clearly promiſed ſuch a ſtate] *nor the power of God* (which is fully able to effect it.)

Here I might end, as having fully, [and, as I think, to all unprejudiced perſons, convincingly] proved the Truth of the Doctrine I undertook to deliver, but becauſe one Argument commonly urged againſt it, is a ſuppoſal, that this Doctrine hath little or no influence upon our preſent Practice, but rather tends to unſettle the World, which was the Outcry raiſed againſt it of old [*Luke* 23 2,5. and *Acts* 17. 6, 7.] Then to build up any in true Holineſs, I ſhall therefore briefly inſiſt upon a few practical inferences wh ch follow hence, and ſo conclude.

Uſe 1. First, This Doctrine, concerning the *Kingdom of Chriſt upon earth*, ſerves to inform us, what we ſhould continually pray unto God for, and make one of our moſt earneſt and importunate Petitions, namely this. *Thy Kingdom come*; That God, in mercy to his People, and in zeal for his own Glory, would haſten the time of ſetting up this *Kingdom*, that ſo the wickedneſs of the wicked [*Pſal.* 7. 9.] and the *ſufferings of the righteous*, may come to a full end. For when *God reigns the wicked ſhall be deſtroyed out of his earth* (*Pſal.* 10. 16. comp. *Pſ.* 104. 35.) and thus as our Saviour himſelf ſpeaks in the Parable, *The Son of Man ſhall ſend his Angels, and they ſhall gather all the ſcandals, and ſuch as*

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commit iniquity out of his Kingdom (*Mat.* 13.41.) But to bring this to pass, it must be the work of *Fervent prayer*, God the Father did not promise to give *the Nations for the inheritance of his son*, but upon the condition of his asking it. *ask of me*, saith he, *and I will give the Nations for thine Inheritance*, (*Psal.* 2 7,8.) So when God, by the Prophet *Ezekiel*, had promised the people of *Israel*, that he would not only pardon their sins, but *put his Spirit into them*, and then give them a lasting and peaceable possession of their Land, he adds, *yet for this I will be inquired of by the House of Israel to do it for them* (*Ezek.* 36. 37.) For Gods Promises, though never so absolute in the letter and expression of them; yet, are so far from excluding Prayer, that they are given as *Motives* to quicken us in it; since in them God hath graciously afforded us so many Argumen s, by which our Faith may be supported and incouraged to plead with him: Thus our Saviour having foretold *the coming of his Kingdom* [for of that he speaks *Luke* 21. 31.] And given several signs, that were to be the Tokens and Fore-runners of its approach, he concludes, *Watch ye therefore and pray always* (*v.* 36.] For the perf rmance of which duty, besides the command obliging to it, we have this great incouragement; That the more, the Hearts of Gods people are drawn out, in earnest expectation of and vehement longing for, the *Kingdom of Christ*, they may be assured the nearer it is, Thus the Psalmist, praying that God would restore his people, concludes confidently (*Psal.* 112 13, 14.) *Thou wilt arise, thou wilt have mercy upon Zion*, for the time to favour her, *yea the set time* of which God had spoken (*Isa*, 60. 22) I *the Lord will hasten it in its time is come.* Of which peremptory assertion he gives this Reason, *For thy people take pleasure in her stones, and they favour the dust, thereof.* As if he had said the desires of thy people are now more then ordinarily raised up and carried out, in hope of a sudden restauration, notwithstanding the present visible difficulties, which may hinder such an expectation by seeing the Rubbish and Ruines of *Sion* and therefore I conclude, that the time of her deliverance is nigh: For this we must take for granted, that a *Spirit of Prayer*, which is the *Spirit of God in Believers* (*Rom.* 8 14 26, 27.) is never given out but there is a willingness and propensity in the Heart of God at that time to grant the very thing, which he is prayed to for, Thus the Psalmist (*Psal.* 10. 17.) joyns together *Gods preparing the Heart* of his People, and the *inclining of his own ear to hear*, Thus it was, in the

Church

Church of the Jews, at our Saviours first coming; there was then almost a general expectation raised of him. *Joseph* of *Arimathea* is said to be one of those that waited for the *Kingdom of God*, (*Mark* 15 43.) *Simeon*, *Anna*, and many others, *did look for the consolation and redemption of Israel*, as the coming of the *Messiah* is called (*Luke* 2 25, 28.) And not only they, but even the generality of the Jews were then *expecting that Christ should come* (*Luke* 3. 15.) And as they expected and believed, so it was indeed though the mean appearance which our Saviour then manifested himself in kept the greatest part of them, from believing in him. What the Church of God did, at our Saviours first we should think it our duty, to do in reference to his *Second coming*, namely, *Be expecting and hasting it* (as *Peters* expression is) 2 *Pet.* 3. 12.

ἀναμένειν i. e. By heads lifted up, be looking intently for it, and by arms stretched out in Prayer, be earnestly requesting it: For if the *Virgins slumber*, it is no wonder if the *Bridegroom tarries* And if his people do not desire him to hasten, how can we expect but *our Lord will delay his coming*? This therefore we should, with all manner of religious importunity, incessanly beg for, and offer a kind of *Holy violence* to God, *giving him no rest*, (as the expression is *Isa.* 62. 1, 6, 7.) Till he doth establish his word, and send us our Promised *Lord and King* from Heaven, that we may be *Kings and Priests* with him, and share in all his Royal Glories.

Use 2. Secondly, we may learn from hence, as to *pray*, so to *wait with patience for our Lords coming*, For he hath onely withdrawn his residence from earth for a time, till all things be made fit for his return, and then he will not delay, when a few changes more are past, he will come from Heaven, and by bringing in *everlasting righteousness*, the effect of which is stability, and *peace*, he will put a full end to all future Mutation. We should therefore as our Saviour advised his Apostles, *Luk.* 21. 19. *In patience possess our souls*; that is as *James* speaks *Let patience have its perfect work* in us (Jam. 1. 4.) *that we may be perfect and intire, wanting nothing*, or *in nothing*, *a little patience and for a*

μικρὸν χρόνον little time, will not serve our turn; for *Christian patience* hath no bound to it but is to be terminated only in the *coming* of *Christ*, therefore the exhortation runs, *Be ye patient, Brethren unto the coming of our Lord* (*Jam.* 5. 7, 8.) This grace is requisite in all the actions which we do as Christians, in *Hearing*, to retain the *Seed*, and to bring forth answerable *Fruit*, which is brought forth with patience (*Luke* 8. 15.)

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In *Praying*, that we be not discouraged, and for want of a present answer, be tempted to give it over *Luke* 18 1. In *sufferings*, that *we faint not*, but resolutely hold out our *Race*, (*Heb.* 12.1.) And therefore the Gospel, which so much enjoyns and requires it, is called the *Word of Christs patience*, (*Rev.* 3.10.) But in nothing is *patience* more necessary, then *in watching for our Lords appearance*, and therefore, with *the work of Faith*, and *labour of Love*; is joyned, *the patience of the Hope of our Lord Jesus Christ*, (1 *Thes.* 1.3.) i.e. the patient waiting for and expecting him from Heaven, as it is explained *v.* 10. So (2 *Thes.* 3 5.) the Apostle prays, *that God would direct their hearts unto the Love of God, & patience of Christ*, where *patience*, as also the Greek word ὑπομονὴ from the Hebrew תקוה signifies *Patient expectation*; for what faith believes, and prayer solicites that *patience* waits for; (*Rom.* 8 24.25) *Of which saith the Apostle*, to the believing *Hebrews*, *ye have need* *Heb.* 10. 36.) For because our Lord (not *delays*, in the sense we usually take *delay* (2 *Pet.* 3 9.) but forbears his *coming*, till the proper time of it, which is not yet fully come, because that all things that are to preceed it are not yet accomplished therefore we had need be armed with patience, or else our haste and impatience may undo us; As that *wicked servant*, who relaxed his watch, and fell to *fleshly pleasures*, lost thereby all the benefit of his former vigilance so will it also fare with us, unless *by patient perseverance*, in well doing, we seek for Glory, Honour and Immortality (*Rom* 2.8.) like rubbish, by Fire, and a new Theatre or Throne of Glory; erected for men of another Nature and spirit to converse in. How greatly then should we rejoyce to drink of our *Lords Cup*, and to taste of the same sufferings, since for ought we know the *Death* and *Martyrdom* of a few more, may compleat the number, and bring our Lord from Heaven, to avenge their quarrel; and then our Tears will be rewarded, by having them forever wiped away, and each drop of blood that hath been shed in this illustrious cause will add a Glory and a Wreath unto our Crown: Then shall we in the Prophets words, cry out and say, *Lo this is our God, we have waited for him, and he have saved us: This is the Lord, we have waited for him we will be glad and rejoyce in his Salvation* (Isa. 25.9.) In which place this very Time and Reign is spoken of.

Lastly, we should learn from hence to make a diligent inquiry into our *Saintship*, for since, when *our Lord come*, none but *his Saints shall* *Use* 3.

come,

come with him we ought to make a careful search, whither we be indeed *Saints* or not, least in that day of Tryal, *which will be revealed with fire*, we be found deceivers of our selves, and so *be put to shame by him at his Appearance*, [1 *John* 2. 28.] Many Professors like the *foolish Virgins*, and those, who boasted of their *prophecying in the Name of Christ*, (*Mat.* 7. 21. 23.) will be found mistaken and instead of partaking of *the Resurrection of the Righteous*, to whom alone the reward is promised (*Luke* 14. 14.) will be *raised up to shame and everlasting contempt*, (*Dan.* 12. 1. with *Isa.* 66. 24.) beholding the glory of others, who formerly were much inferiour to themselves, but see themselves excluded which will increase their misery (*Luke* 13. 28, 29.) and occasion that inward anguish, which is expressed by *Weeping and Gnashing of Teeth*: Thus the Psalmist, speaking of the happiness of the righteous, *The wicked*, saith he *shall see it, and be grieved, he shall gnash his Teeth, and melt away*; The *coming of Christ*, though it be a time of Refreshing, (as it is called *Acts* 3. 19.) to his distressed and persecuted Servant, yet to others it will be very terrible, which makes the Prophet inquire, *who can abide the day of his coming, or who can stand when he appears?* (*Mal.* 3. 4.) For he will come as *fire to chaff, to burn the wicked out of the earth*, (*Mal.* 4. 1.) And therefore we had need ask, whether we can, *like Gold endure his refining*, and continue unscorched in the midst of such *everlasting burning*, (*Isa.* 33. 14.) Christ comes from Heaven, *to take vengeance on his enemies* (2 *Pet.* 3. 7. *Jude v.* 14. 15.) as well as to be *glorified in his Saints, and admired in them that believe* (2 *Thes.* 1. 7. 10.) And therefore we have the *Great and Rich men* of the Earth calling out *to the Rocks to fall upon them, and to the Hills to cover them* (*Rev.* 6. 16. 17.) because truth of Holiness, and nothing else will be of any avail at that day, which should make us very serious in examining our selves about it.

Ps. 112. 10.

Among many other *signs*, which may be given of our *Saints-ship*, I shall content my self with mentioning only two, because they do in an especial manner relate to the matter in hand.

Sign 1. First, *What love have we for the Appearance of Christ, and how are we affected with the thoughts and hopes of his coming?* *Abraham* rejoyced in Hope to see that day, and when he saw it, by an eye of Faith, *he was glad* (*John* 8. 56.) The same disposition should be in all Believers, who

who are *the Children of Abraham*; and so much the rather, becau se now *Christ is to appear without sin* (*i.* e. in his full Beauty, & for lustre of Majesty, without any Cloud of imputed sin to eclipse; and to hide his *Comeliness*, as formerly there was, *Isa.* 53. 2.) and this he will do *for salvation unto them who expect him*, (*Heb.* 9. 28.) This the Apostle *Paul* makes a certain sign of the *Corinthians* conversion to the Faith, that they did *expect the Revelation of our Lord Jesus Christ* (1 *Cor.* 1. 7.) for he cannot be a true Disciple of Christ, *a child of the Bride-chamber*, who doth not inwardly grieve and mourn for the *absence of the Bridegroom* (*Mat* 9. 15.) which *Mourning* must necessarily be accompanied with earnest longing *to see one of his dayes* (*Luke* 17. 22.) And therefore the Apostle speaking of the great work that was wrought by the spirit of God upon the *Thessalonians*, he makes the summe and height of it to be this, *They were turned from Idols to serve the living and the true God, and to wait for his Son from Heaven* (1 *Thes.* 1. 10.) And again, in his Epistle to *Timothy*, he saith, *The Crown of Righteousness was laid up*, not for himself alone, but *for all those that loved our Lords appearance* (2 *Tim.* 4. 8.) So that to have a love for *Christ*, and a longing earnestness that *his Name may be glorified*, and *his Kingdom* (*set up in the Earth*, it is an undoubted sign of the truth of Faith, and that the *spirit of Christ* hath taken possession of us; *For the Spirit and Bride say, come, and every one that heareth* (or *readeth*) *let him say Come*; *Yea O come Lord Jesus, come quickly* (Rev. 22. 17, 20.)

Comp. Tit. 2. 13. *Jam.* 1. 12.

Secondly, What care have we *to walk worthy of Christ*; This is that which the Apostle very often earnestly presseth. *We testifie*, saith he, *that you walk worthy of God, who hath called you unto his Kingdom and Glory* (1 *Thes.* 2. 12.) and having said (2 *Thes.* 2. 14.) *That they were called to the obtaining of the Glory of our Lord Jesus Christ*, he adds, *therefore stand fast* (*Ver.* 15.) We are not onely *to be holy as the Lord is holy*, as *Peter* exhorts (1 *Pet.* 1. 15. 16.) but we are to have this end in it, that *when Christ appears, we may have confidence* (1 *Joh.* 2. 28.) So also the Apostle *Peter*; *Expecting*, saith he, *these things* (i. e. *New Heaven, and a new Earth, wherein Righteousness*, and the Practicers of it, *is to dwell*) *give diligence to be found spotless and blameless by him* (2 Pet. 3. 13.) which likewise upon the same grounds, is the exhortation of the Apostle *Paul* (1 *Thes.* 5. 23.)

Sign 2.

There are *Four things*, which these *Expectants* should have an especial care to purifie, and to separate themselves from.

1. *Fleshly Lusts*,
2. *Worldly Cares*,
3. *False Worships*,
4. *Servile Fears*.

1. First, from *Fleshly Lusts*: What they are I need not mention For, as the Apostle observes, *The works of the Flesh are manifest* (*Gal.* 5.19.20.) which whoever do indulge and allow themselves in, *they cannot inherit the Kingdom of Christ and of God* (V. 21 Eph. 5.5.) The *New Jerusalem which comes down from Heaven*, and is nothing else but *the Kingdom of Christ, and of his Saints upon Earth* is a place of so great Purity that *no uncleanthing shall enter into it* (Rev 21. 27 (*Dogs* and *Swine*, all *Voluptuous* and *hurtfull Beasts* like them, they are *without* the Gates of that City (Rev. 22.15) A Christian is said to be already *raised with Christ* (Col. 2. 12) and as to the Truth of our Graces, we are to look upon our selves, as *Citizens and Inhabitants*, not of Earth, but of *Heaven* (Phil. 3 20.) and so to live like those that are acted by an Heavenly *Spirit*, which daily prompts us to look after a better hope then any thing this present *Flesh* affords, *To sow unto*, i. e. to gratifie which, is onely to take a great deal of pains *that we may Reap Corruption* (Gal 6. 8.] the same *Spirit*, which hereafter shall *Raise* and *Glorifie* our *Mortal Bodies*, must now *Sanctifie* them [*Rom.* 8. 11.] or *else we shall die* [*v* 13.] *i. e.* we shall Rise only to have *our Portion in the Lake of Fire, which is the second Death*, where all the *Abominable and Unbelievers* are, [Rev. 21. 8.]

Secondly, From *Worldly Cares* we are commanded in an especial manner, *to beware that our hearts be not burdned with the cares of this life* [Rev. 21. 34.] For, by such, *the day of the Lord* coming can neither be Foreseen nor desired; both their Heart and Eyes being already filled and possessed with another Object: When we cry out as *Peter* did, *It is good for us to be here*, we shall never care to come down from the *Mount*, which we here reared up, and fancied to our selves. As in the time of publick Judgements, it is our Duty

Duty *not to seek after great things for our selves* [Jer. 45. 5.] so when we are assured that *Christ*, at his *Appearance and Kingdom*, will destroy this present frame of things, and cause all the beauty of it to perish; for any ambitiously to affect and pursue a present fading Greatness and Glory, it argues plainly that their Faith is but small, and that they have little or no expectation of something better: Who rightly apprehend, and frequently reflect upon the inevitable *shakings* and Convulsions, which the *Kingdoms* and *Glory* of this World are subject to, will never rest satisfied till they have secured unto themselves a place in that *Kingdom which cannot be shaken* [Heb 12. 28.] Believers, with *Abraham*, *David*, and the *Patriarchs* of old, are but *Pilgrims and Strangers* here [1 Pet. 2. 11.] and therefore they are daily to be looking for, and up to *that heavenly City* which is the *New Jerusalem let down from Heaven*, *whose Maker and Builder is God* [Heb. 11. 16.]

Thirdly, From *False Worships*; *who follow the Lamb*, must have *his*, and *his Fathers name upon their Foreheads*, *and keep themselves undefiled with Women* [Rev. 14. 1, 4, 5.] i. e. They must openly own the true Worship of God, and carefully avoid all Idolatrous Mixtures; shunning all manner of Communion with *false* and *Adulterous Churches*, from which who so keep themselves they are *the Virgins* mentioned in the *Revelation*: And this is to be their State during the whole time of the Reign of *Antichrist* in opposition to whom [because *they hold the Commands of God*, *and the Testimony of Jesus*] they are called *Witnesses* [Rev. 11.] Since we are *Redeemed by Christ*, we must take heed in every respect, but especially in this, wherein his Fathers honour is so much concerned, how we be found the *Servants of Men*, [1 Cor. 7. 23.]

When the *sixth Vial* is poured out, which I take to be the time when the *Jews* (who are called the *Kings from the East*) shall have their way prepared for them over *Euphrates* to return into their own Land, at which time *Christ* himself shall appear at the Head of them. (*Mic.* 2. 12. 13.) Then is there this voice, as it were from heaven, *Behold*, *I come as a Thief*, *blessed is he that watcheth*, *and who keepeth his Garments*, *that he doth not walk naked* Rev. 16. 17.) By *Garments* there, is meant the *righteousness of Christ*, for *justification*, and that

way of holiness for *sanctification*, which *Christ* hath revealed he will be served and obeyed in; Which whosoever shall not at that time be found walking in, but worships God, according to his own or other mens devices, *his works* (as the Prophet threatned the hypocritical and ceremonial Jews) *shall not prove a covering to him*, but both they, and all the lies which are found out to support them, shall be swept away: *the fire*, wherein that day *shall be revealed*, *will burn up all the Dross and stubble*, wherewith vain men think they adorn, but indeed only disfigure or rather defile, Gods worship, Whatever Paint may be put upon Mens Inventions, it will upon an impartial search be found, almost as little a sin, not to serve God at all, as to serve him in any other way then he himself hath commanded: For the one indeed is bare faced impiety, but the other is thus far like unto it, in that it presumes to *teach God wisdom*, and so *Judas* like, betrays Gods honour, while it pretends to kiss him.

Lastly, from *Servile Fears*: there is nothing more unworthy of a Christian, then *to be afraid of men*: since this tends to the dishonor of *Christ*, as if he were not a *great King*, and able to save all his *subjects*, This charge he laid upon his Disciples, when he sent them to preach, *be not afraid of them which can only kill the body*, (*Mat.* 10, 28.) and afterwards, when he encouraged the Church of *Smyrna*, *fear none of those things which thou shalt suffer; the Divil shall cast some of you in prison, that you may be tempted, be thou faithful unto death, and I will give thee a Crown of Life*, (*Rev.* 2. 10.) This promise we do evidently disbelieve, if we give way so far to our Fear, as to be kept from open confessing; and therefore the *fearful and unbelieving* are joyned together, as those that are to have their part in the same *lake of fire* (*Rev.* 21. 8.) When the Apostle presseth *Timothy* to be earnest *in stirring up that gift which God had bestowed upon him* (2 *Tim.* 1. 6.) he useth this Argument, For God *hath not given us the Spirit of Fear but of Power*, (v. 7.) And thence he proceeds to exhort him, *be not therefore ashamed of the testimony of our Lord*, v. 8. *but suffer affliction with the Gospel according to the power of God*, all those distinctions and evasions, which men have devised to shift off the Cross, will be found at last to be only the *biding places*, that *fear* hath provided to shelter

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it self in, and what the Apostle affirmed concerning the *ceremonies* pressed and contended for in his time, may be asserted concerning all, that those *who compelled others to them, did it only that they might not be persecuted by the cross of Christ* (Gal. 6. 12.) But since the Cross doth prepare the way for the Crown, let us not *fear*, but rather pray, as the Apostles did, when they were silenced by their Rulers, *Now Lord behold their threats and give unto thy servants with all boldness to speak thy word* (Acts 14. 29.) Courage becomes a Christian so much, that without it he cannot be one; but will, upon every tryal, expose his Lords Honour and Power to contempt and censure.

The Reader is intreated to correct these following ERRATAS.

PAge 1. Line 25. is read it is.
P. 2. L. 31. acknowledge r. acknowledged.
P. 5. L. 19. Ocadiah r. Obadiah.
P. 6. L. 6 Wrestling r. wresting ib. L. 28. minate r. minute ib. L. 30. their r. these ib. L. 33. considerate r. considerable.
P. 7. L. 2. much difficult r. much more difficult ib. L. 18. the reason r. this reason ib. L. 23. or plea r. of plea ib. L. 31. seeming r. seemingly ib. L. 37. r. his return ib. L. 39 r in a limited.
P. 8. L. 4. Sesum r. Telum ib. Chap. r. Cup. ib. l. 30. too r. so.
P. 9. L. 3. rasen r. risen ib. L. 7. his r. her ib. L 10. deceived r. described ib. L. 16. an Universal r. of such an Universal ib. l. 37. exspect or watch r. expects or waits.
P. 10. L. 10. Acts r. Arts ib. L. 20 r intimate.
P. 11. L. 26. hebrews r. hebrew text ib. l. 29 proves the curiosity r. reproved their curiosity 1. L. required r. inquired.
P. 12. L. 23. *it duration r. it's duration.*
P. 13. l. 30. merrily contemned r meerly to be contemned ib. L. 32. Mistery r. Majesty ib. L. 33. ond r. and ib. l. 39, the canse r. the curse.
P. 14. L. 30. an Orthodox r are Orthodox ib. L. 34. r. fifty years ib. L. 37. r there shall be that ib. L. 39. r. We do also ib. L. 40. r. upon Earth.
P. 15. L. 2. dele, which also the Apostle calls our Mother that is above 16. L. 7. that heathens r. the heathen.
P. 16. L. 12. proceeded r. proceeded so far
P. 17. L. 24. Beast or Church.
P. 39. L. 49 επειτω r. Ἔπειτα.
P. 23. L. 33. exepted r. exerted.
P. 27. L. 27. like Rubbish by fire r. When *Gods Jewels are made up* and that *Summe sealed*, then shall this perishing frame of things (which now have *the holy seed* for its hidden support) be consumed like Rubbish by fire.

FINIS.